

THE CHRISTIAN CENTURY

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Christ's Universal Language

DO NOT permit these proud days to deceive you. The time is not far away when you will feel that it is not in the power of rhetoric or passion to add anything to the words of Jesus Christ. The metaphysician may secretly regret that the Nazarene did not discourse like a Plato or a Locke; the poet may wish that the Son of Man had said more about the land, sea, and sky, about opening springtime or the falling leaf; the Calvinist and Trinitarian may wish they could find in the Lord's discourse a system that should more fully shadow forth their own; and devotees of science may feel at times that the "Cosmos" of Humboldt surpasses the simple story of the Gospels. But these longings and complaints are only the result of narrow specializations. Christ spoke for a whole world, for the times of its greatest need; and the wish of the specialist is engulfed in the wide, infinite wish of mankind. Our wishes are the style of time; Christ's manner the style of eternity.

—DAVID SWING.

CHICAGO



HOLIDAY BOOKS WORTH WHILE

The Green Devil
A Romance of Thornton Abbey
By ARTHUR METCALF



You plunge into action and the atmosphere of mystery in the very first pages of *The Green Devil*, and the interest holds with quickly changing scenery and a procession of events till the close. It is historical fiction, and the story centers about Thornton Abbey in the days of Wyycliffe. The story tells of the time when monkish tenets were being disputed, and the common people were banding together in preparation for the insurrection known as Wat Tyler's. At such times, when foundation stones of Church and State are loosened, new and terrible powers of evil seem to flourish. Such was the mysterious marauder called, from his costume, The Green Devil. There is plenty of excitement connected with his career, bound up as it was with a stolen and restolen will, secret dungeons, and a clever witch who appeals to the sympathies amazingly. It is well worthy to be read and then put by to be read again. 512 pages.

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The Even Hand
By QUINCY GERMAINE



A dramatic story of retributive justice. Harshness and wrong are met by anger and violence. They who sow the Wind reap the Whirlwind. It deals with the relations of Capital and Labor. The characters are drawn with accuracy and a vividness born of personal familiarity. Two men stand out as the chief characters, John Nelson, the grandson of the founder of the Commonwealth Mills, a friend of labor, just and reasonable, Nicholas Marchbanks, a grasping Mill Agent, and a man of power. The plot is concerned with the settlement of a complicated and menacing strike. Not only the vital interest of the subject treated, but the vivid manner in which the story is told, grips the reader with a continuous and compelling interest. 276 pages.

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At the Crossing with Dennis McShane
By WILLIAM ALLEN KNIGHT



This latest and best story from Mr. Knight is rich with Christmas spirit which breaks down social and religious barriers and is "no respecter of persons." Its central figure is a witty, warm-hearted Irishman, a crossing sweeper, to whom, in babyhood days, a gypsy fortune teller gave a magic ring, together with a mystic, prophetic rhyme. The story tells of the friendship between this Catholic street sweeper and a broad-minded Protestant Domine, how they went together to hear a certain "Gypsy missioner," and how at last the secret of the ring was revealed. Wit and pathos are admirably mingled in the story, the style is attractive, and interest is maintained from the first sentence to the end. Following are the chapters: I Before Certain June Day. II Some Morningdale Matters Afterward. III Denis and the Gypsey. IV When Christmas Came. With five full-page illustrations by Mrs. Florence Scovel Shinn.

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Mrs. Mahoney of the Tenement
By LOUISE MONTGOMERY



"Story! faith an' it's no story at all I'm tellin' ye," says Mrs. Mahoney in response to her comrade's criticism of the way her story comes out. "Tis a bit iv life." After all it is not simply how the other half lives which Louise Montgomery tells in *Mrs. Mahoney of the Tenement*. Real human documents are these sketches of which the good-natured Irish woman is the connecting link. She is philosopher in ordinary of a kind of life that needs just such an interpreter to make the more fortunate half more sympathetic and helpful.

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On the Way to Bethlehem
By WILLIAM ALLEN KNIGHT

A beautifully illustrated book of sympathetic journeys through Palestine by the author of *The Song of Our Syrian Guest*. He takes his friends with him on a journey through Palestine—and he is a rare dragoon! He entered from the north, traveling by rail from Damascus to the Sea of Galilee and then in more truly Oriental fashion southward to Jerusalem and Bethlehem, stopping here and there on the way. Dean Bosworth in *The Congregationalist* says of



On the Way to Bethlehem

this book: "Its charm, as those will understand who have read the author's other books, is the opportunity which it gives him to share with his readers the thoughts that filled his mind in the midst of those suggestive scenes. Travelers see what they are fit to see, and fitness is a matter of heart and feeling as well as of mind. Dr. Knight traveled with the friendly, appreciative spirit that sometimes gained for him glimpses into the inner life of the people. He had also the artistic temperament necessary to describe what he saw. The book is the product of a poet's imagination restrained by an admixture of historic imagination. The book will give to its readers something of the author's deep sense of the historical and spiritual reality of Jesus Christ. It should be read a chapter at a time instead of continuously. Each chapter is a sort of gem, and gems are often best appreciated when looked at singly."

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By J. EDGAR PARK

These are not elaborate essays, but brief, humorous, and diverting morsels of advice; handy parcels of wisdom; odd and suggestive bits of description; all sensible, practical, and at the same time tickling the sense of humor. It is the best of counsel given with a smile and yet with seriousness.



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Johnny Blossom

By EMILIE POULSSON

An ideal birthday or Christmas gift for a boy is this delightful story of ten-year-old Johnny Blossom, a fine, manly little fellow, warm-hearted and true as steel. Of course, being a boy full of life and spirit, he often rushes headlong into trouble, and many of his experiences—some ludicrous, some sad—are related in these pages. But he learns his lesson bravely, and when, though a lad, he becomes heir of the wealth and acres of Kingthorpe, every one is glad, for he is universally beloved, by none better than by the humble folk. The book is illustrated attractively by Mrs. Florence Lilley Young, whose work in the *Youth's Companion* and other well-known papers has given her high rank in the field of child illustrators.

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Ultima Veritas

By WASHINGTON GLADDEN

Dr. Washington Gladden's friends, and they are a multitude, will welcome the first collection ever issued of his poems, "Ultima Veritas." The title of the first poem gives the name of the collection. Of course the volume contains the famous Williams College song, "Oh proudly rise the monarchs of our mountain land," and the well-known hymn, "Oh Master, let me walk with thee." The collection also contains many other poems equally worthy of preservation, on themes grave and humorous, religious and patriotic.



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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

Paying Our Debt to the Veterans



WE ARE ACCUSTOMED TO CLASSIFY Ministerial Relief with works of charity; we should learn to speak of it as a work of honesty.

We are accustomed to think of it as care for the aged; we ought to think of it as one of the best ways of recruiting the ministry.

We are accustomed to think of it as an offering for the needs of the worn-out veteran; we must think of it as a guarantee that the church shall continue to make history.

We are accustomed to think of it as an expression of our generosity; we must learn to think of it as the payment of a debt for unrequited toil.

Congregations have gone through the period of discussions, aye, and many of them are there even now, wherein it was asserted that were the minister possessed of any financial sense Ministerial Relief would be a superfluity. As has often been pointed out the minister did possess a large measure of financial sense, else he could not have survived in the struggle for existence; and with it he had what many men in his congregations had not, namely, such a devotion to his work that he was held true to the obligations of his holy calling in the midst of temptations to turn aside to other activities, until the watchers folded his worn out hands in dreamless sleep.

While the Church has been discussing the wisdom of Ministerial Relief, and viewing the veteran as a dependent upon its bounty, the soulless corporations have set aside millions as pensions for their employees, on the ground of unrequited toil.

It would seem that the Church might learn at least the lesson of humanity as easily as the railway corporations and telephone companies, and refute the charge that there is more genuine religion outside the Church than in it; that a railway has more thought for those who helped it to fortune than the Church has for those who ministered to it. But while churches have been timid in responding to this duty, excusing themselves by raising the question why the minister did not save, business organizations never wasted time in such procedures, but faced a fact, namely, that those who had given their strength to an enterprise, even though they were paid for their labor, should not be turned over to the tender mercies which wait upon a helpless and neglected old age.

All the arguments urged against the extravagance of the minister or the atrophy of his financial faculties, could be as justly urged against the man who throws a switch day after day or climbs a telephone pole. The difference between the Church and the business concern is that the Church prided itself upon its acute business sense and found fault with its servants in their old age; the business concern made no vaunt of its powers, and provided pensions for its servants in their old age.

Of course, the Church has done something, but think

of the labor needed even today to constrain its membership to be as humane to its veterans as the government of the United States is to the retired officers in its army and navy.

After all our efforts the treasury of Ministerial Relief is shouting its poverty at us day after day.

And we must all face another fact, humiliating though it be, namely, that the neglect of its veterans by the Church is the principal reason why the Church complains that the students for the ministry are growing fewer year by year.

Self-sacrifice for Christ does not mean that a few shall bear the burdens of poverty while others of their brethren stand off and console the sufferer with the suggestion, "If you had been as thrifty as we you would not be where you are now."

The Church has yet to prove that it has a sense of justice. It has made a record for rare worldly judgment; we will even admit that it has proved that the preacher who comes to old age in poverty is a financial failure; but we insist that it has yet its record to make in doing its duty to those who have done more than their duty to the Church.

Isn't it strange that the Church whose praise is in all the earth because of her deeds of charity and mercy has never yet learned to take care of the dependent of her own household? Her oft-repeated assertion that charity begins at home, finds no corroboration in the records of Ministerial Relief.

Fortunately for us all the number of those who ask the Church to give them a fireside in old age is comparatively few, but whatever the number the Christian has no justification to ignore their call, seeing that they did their part well as soldiers of the common good. No matter what they might have been, they are today making a silent appeal which conscience must heed. We owe a debt which we must pay, and no just man will try to escape.

When our veterans go down in the fight let it be in full view of our own victories; let it be within sound of our cheering; let it be with their own heads resting on the arms of brotherly regard.

When they fall let them not die in solitude, under leaden skies, or wind-swept fields, or where they may feel the sting of ingratitude. Let the veteran know that his brethren surround him like a great cloud of witnesses, that above them in radiant rows are the chariots and horsemen which only eyes touched by the light that falls from other worlds are given to see; and let their last hour be cheered by their knowledge that we loved them for what they were, for what they are, and that not an hour since they retired from the places of danger or valor in the ranks, has our gratitude for them burned less brightly than the stars of honor blazing upon their breasts.

The veteran preacher is a hero; let us treat him as a hero, as a saint worthy of our benison on earth, who will soon be enjoying the blessedness of heaven.

Social Survey

The Church and Social Education

The modern church is now called upon to answer the challenge of the twentieth century. What is the church doing for the advancement of humanity?

To this demand of the new era, the church is responding slowly but surely, and there are numerous indications that the great Christian bodies of America are preparing to handle with increasing potency those questions which most vex human society.

The remarkable work done by the Federal Council of Churches of Christ in America, in instituting a nation-wide campaign to stimulate intelligent interest in social problems, marks an epoch in church history. Old methods of attacking social problems are now seen to be inadequate; and there is an increasing demand in religious circles for greater familiarity with the new body of scientific social knowledge.

Much time must elapse before this new knowledge can pass through the minds of a vast number of people and bring a resultant change in their habits of thought and conduct; for the reforms that occur in a day are of little consequence, and the most important acquisitions of the race are very slowly acquired.

The church follows the character and progress of its constituents, just as the state follows the character and progress of the citizen. Church work is an expression of the mind of the workers, and its efficiency or inefficiency is a reflection of their education or their lack of it.

Hence great emphasis must be placed on the educational process as a means of solving the problems of both church and state. Even greater emphasis must be placed on the nature of the educational process. For, from the standpoint of race progress, systems of education, either religious or secular, are wholly inadequate when they train men and women to play special parts in religious or social machinery, but fail to make them respond to the great economic and political needs of city, state and nation.

Hence great emphasis must be placed on the importance of social education in both church and state, in order that religion may with greater efficiency hasten the coming of the kingdom of God on earth; and education achieve its fundamental object, the training of men and women to be citizens of a free commonwealth.

To further this end, and in response to numerous requests from clergymen, the following bibliography has been compiled for publication.

MARY V. BARNHURST.

University of Pennsylvania, Philadelphia.

SUGGESTED LIST OF READINGS ON SOCIAL PROBLEMS.

(Compiled by Professors of Economics and Sociology of the University of Pennsylvania, assisted by Prof. Edward T. Devine, of Columbia.)

GENERAL.

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Commons, "Races and Immigrants in America." New York: Macmillan Company.

Sex Instruction by Parents

BY E. M. STEPHENSON.

Teach children that sex is not evil but, when properly understood and guarded, is as sacred as any other impulse of life.

Teach children that certain subjects are not for conversation; that modesty and good manners forbid the mention of such matters out of their proper time and place.

Teach children to cultivate an attitude of obliviousness toward certain things; for example, the habits of infants and animals in attending to the exigencies of nature.

Teach children to trust their parents to keep them informed on all matters essential to their welfare, and to avoid all voluntary information from persons not specially authorized, especially if too young to know more than themselves.

Teach the children that life in all forms is sacred.

See to it that all children are given instruction in certain matters at the right time, and remember that the right time is that, when, in the course of nature, they are compelled to think about them because of their own physical growth, and when, as a consequence, their mental life compels speech.

The natural rule would seem to be: as soon as reverent knowledge can be reverently acquired it should be reverently given.

General bracing in morals and in intelligence and in character is not enough; it will fall short. There is need of something direct and special in this matter. The life of the race is wrapped up in it.

Since the influences of home life are the most lasting influences, why not exert them in this, one of the most vital matters of life?

Precocious teaching by progressive parents of good intentions, but short on pertinent knowledge, is a bane. In our teaching we must not make for prurient. We must not awaken love before its time.

We should consider the fact that children come to themselves gradually, and pass slowly from one stage of development to another. Teaching that is too abrupt is also a bane. We must not force children's minds in these matters, and thus give them a soiled attitude toward them. They are too sacred to be trifled with.

Every woman except one at the ladies' aid society had been complaining that the dry season would ruin the crops, and when they asked her if the drought had not hurt her fruit garden she said: "Yes, but I'll tell you what cured me of worrying. I used to fret over everything, and one spring when I sat down to have a good cry because an untimely frost during peach-blossoming threatened to ruin our splendid prospects for fruit, my Aunt Martha came in, and reminded me that she had lived eighty years, and the world's stock of provisions had never failed yet. 'If we don't have peaches, we'll have pumpkins,' said she. And I've noticed since then that in spite of all the frosts and droughts I've never suffered for food, and I don't believe you have, either." They all smiled rather sheepishly, and the president said, thoughtfully: "That's true. 'Peaches or pumpkins.' I'll try to remember that."—*Sunday-school Times*.

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The Care of the Saints

From the report of the Board of Ministerial Relief we read: "The two primary human factors in the church's advancement are the minister and the meeting-house. Our own churches have emphasized this fact by investing, up to date, something like \$30,000,000 in church property and paying annual salaries to the amount of some \$3,000,000. But in striking contrast we have always cherished our property, with repairs, improvements and insurance, while we are just beginning to think about conserving our ministry. This, again, is natural, because the ministry has led our thinking, and they have not thought of themselves."

We are learning that all workers are entitled to pensions in old age if they have not been able to lay aside enough to keep them in comfort. It used to be the soldier to whom the great rewards were given. He protected the state and the state took care of him. Now we know that every worker in every useful occupation is a benefactor. The amount of money a man has when he reaches old age is no indication of the amount of service he has rendered, for men who give attention to the accumulation of money may be giving very little in return for what they get while many who are doing the best work may miss great financial rewards. Thrift is a virtue, but thrift in material things may be at the expense of thrift in spiritual things. Some choose to put spiritual values above the material. If by reason of this choice they arrive at the age of retirement without the means to secure exemption from want, those who have profited by their labors should provide for them liberally.

We are told that we have six hundred fewer preachers than we had five years ago. Many useful men have quit the ministry. Financial difficulties do not account for all this loss. Sectarian rivalry has made it impossible for the preacher to do a satisfactory work in many places and self-respecting men are becoming less and less willing to follow the business of keeping alive churches that have no vision. But the most devoted minister must have food and clothing and when he sees that he cannot lay aside part of his salary for the uses of old age he is forced to consider his duty to himself and to his family. The assurance of a sufficient pension when the day for retirement comes will save many good men to the ministry. The Christian man of the present has respect for his body. He believes in the doctrine of health. It is a matter of conscience with him to quit an occupation that does not promise the ordinary comforts for his old age.

An objection to pensions for ministers is thus met in the report of the Board of Ministerial Relief: "Occasionally some one who has given the matter no thought, or viewed it from only one side, intimates that the minister ought to take his chance with other men; save up for his old age and for those dependent upon him and accept the consequences of failure. At best, they say, the institutions of our National Benevolent Association should be sufficient for ministers and their families, as well as for other members. But on a moment's reflection such an objector will see that it is precisely because we do not allow the minister, in his labor, to 'take his chances like other men' that we cannot dismiss him when his

work is done. The farmer sells his grain, the laborer his time and the manufacturer his product where it will bring the most. A man must disregard this rule to enter the ministry, for it offers only a living, and that on the average but half as good as the same talent, education and energy would command elsewhere. Then, within the ministry, he must go or stay at the behest of duty and need, not of self-interest. The place-hunter and salary-grabber is not canonized, and churches are justly suspicious of speculating Parsons."

We must pension the minister on the basis of service. Men that have never done anything for the church or the state ought not to be left to starve but they cannot hope for the recognition accorded to workers. If any one says that there are others besides soldiers and ministers for whom provision should be made we cannot decline to listen; on the contrary, as Disciples of Jesus we are bound to advocate the cause of all to whom justice is not being done. To provide for the preacher is not to neglect others: it is a step toward justice to all. The preacher is only one of the world's benefactors but it is not to be forgotten that he is one and that justice to him helps the others. [Midweek Service, Dec. 11. Rom. 12: 13: 15: 20; 1 Cor. 16: 1-2; 2 Cor. 9: Heb. 6: 10.]

S. J.

Reforming Our Evangelism

It need not be said that The Christian Century is in sympathy with New Testament evangelism, and if proof were needed it could point to its protests against the perversions of that evangelism, and what was believed to be its methods. While others lavished indiscriminate applause upon the big revival, ignoring its defects, evidently on the ground that the end justifies the means, The Century continued its contention for a sane evangelism, and withheld the criticism of friends and foes alike. It knew that evangelism must be reformed, since it was rapidly being ruined, and to persist in those follies which the evangelists themselves now are saying must be brought to an end, could only mean the passing from the church of a potentially great service to the limbo of things obsolete. The recovery of evangelistic eye sight is one of the most hopeful symptoms in the solution of the problem.

In helping our evangelism towards a better condition it should be suggested that the churches can do much to remedy the wrongs if they will; and it can be said in all candor that about one-half of the blame for the abuses which evangelists are themselves today confessing rests with the churches. The evangelists have simply met the demands of the churches, and those demands have resulted in lowering the standards of church life in all the churches of the land. The congregations must demand a higher order of service from evangelists, and better types of evangelists. They must be willing to endure some of the sacrifices which are necessary to all reform. We are about rid of the cowboy and rowdy types of evangelists, particularly the latter—for there might have been some justification in western frontiers for the former—and also of the dictatorial type whose professionalism could only be justified on some such grounds as men used to give for the burning of heretics.

The long suffering of the churches with many evangelistic faults shows that evangelism is a necessity, else with evangelistic freaks the churches would have had no dealings; they tolerated the false in the hope of preserving the true. While the dictator is not extint, his class is in the throes of dissolution. In a few years we shall have the pleasure of writing his epitaph.

The churches must give up the notion that the evangelist is a wonder-worker, that he can solve problems which the churches in all good conscience should solve themselves, that he can do in a few weeks what the church has been trying to do for years, and often vainly, and that he must shoulder burdens which the indifference or laziness of many congregations would impose upon him.

The evangelist should be adequately paid for his work. That would relieve the evangelist from the necessity of wringing the reluctant nickel from the greedy palm of the churches; it would do much to save the evangelists from the charge of "grafting." The parsimony of congregations has often times forced the evangelist to resort to unholly methods of securing funds in the hope of providing for those dependent upon him. Many harsh things are said of the evangelist and his love of gold, but the congregation's love is sometimes a little stronger than his. If churches had a little more conscience in this matter the evangelist would have better compensations, and better relations between both would exist.

Some other standard of success than that of numbers should be established. We know we are treading on dangerous ground here,

for the self-evident reason that it is better to add five hundred persons to a church than fifty; but we do not wish to be misunderstood. The Church cannot have too many converts, and no one ever objected to numbers on the ground of conversion; they have objected to conversions which were merely numbers. It is the easiest thing in the world to fall into the habit of substituting a mere process of addition for the conversion of souls. All converts look alike when numbered, and all numbers look alike in the press reports; hence the deceptions of which even the best men are the victims. There is nothing in itself criticisable in a telegraph report of hundreds of additions but one cannot be blind to the fact that such advertising has one eye to future calls for meetings. And it is at this point where the lust of numbers does its deadly work. It is just here that the current criticisms find their fullest support. The "decoy" method of gaining "converts" is a well known practice. The telegrams report the fact that "three score of men took their stand for Christ," when the sequel shows they did no such thing. It is grievous to call attention to these things, but our language is no harsher than that employed by the evangelists themselves, and if it is grievous to call attention to such practices how much worse it is to practice them! When numbers are made such an important factor in a meeting that the community jeers at it; when numbers are displayed in public places; and when the revialist appeals for "ten more to-night, so that we may begin tomorrow with fifty," the protest against numbers as a standard of success in conversion has sufficient justification.

If it be replied that three thousand conversions are reported in the Book of Acts, it should also be kept in mind that "a great company of priests became obedient to the faith," and that "many of the Corinthians, hearing, believed, and were baptized." The indefinite as well as the specific may be found; so when abuses follow a practice there is abundant reason, even from Scripture, why it should be given up.

How passionate the craze for numbers is may be gathered from the fact that some evangelists demand that no invitations be given to the unconverted six months before the revival begins, the object being to secure a large number of additions in the early part of the meeting. It is passing strange that the unconverted may live six months in blissful ignorance of their fate, only to have it thrust upon them with the appearance of the evangelist. At once they learn that hell is yawning for them, and they have a right to wonder why some one did not tell them that before. And the irony of the situation appears when an evangelist who preaches the danger of delay makes delay a condition of his coming to a congregation, to which if the congregation will not agree he will not come. Such are his terms; and such is the psychology of conversion—and numbers.

E. B. B.

A Sound Editorial on Sound Speech

The Christian Evangelist strikes at a misuse of language which all right thinking and right feeling Disciples of Christ should strive to correct. It objects to calling the Louisville convention a convention of "The Christian Church," and suggests its decided preference for the name happily chosen at Louisville and increasingly used by the convention program makers in recent years, namely, the convention of "Disciples of Christ." Responding to an inquiry for the reason of this preference our neighbor says rightly:

One all-sufficient reason would be that we who are engaged in this reformation are not a church at all, much less "The Christian Church." Our movement is made up of a large number of persons, organized into local churches of Christ, but in the aggregate they do not constitute "The Church of Christ," nor "The Christian Church," in the scriptural use of these terms. The brethren of the "Christian Connection," as we sometimes call them, have adopted as their denominational name "The Christian Church," just as there is a "Presbyterian Church," "Lutheran Church," etc. Popularly speaking, it has become a custom among us to speak of ourselves as members of "The Christian Church," but no well-informed person, even though he use the phrase, would defend it as "sound speech which cannot be condemned." We are, however, Disciples of Christ in the aggregate, and if we spell it with a capital D it is only because of a necessity which is forced upon us by the laws of language, and by the divided condition of the church. It means there are other disciples of Christ not so designated. It is as modest a designation as we can assume, if we designate ourselves at all. There is no exclusiveness in it, and no assumption of a monopoly of it.

This is sound reasoning and good taste also. The elemental principles of Christian comity, to say nothing of the usage of Scripture, suggest that those local congregations of Disciples which pass under the title "First Christian Church" or "The Christian

Church" should change their name so as to be free from the charge of using the catholic title of all followers of Christ and of all his churches in a sectarian and invidious sense.

A Congregational Tribute to Presbyterianism

A Presbyterian Synod for New England was organized recently in Boston, making the Presbyterian churches of that section independent of the New York Presbytery with which they had been affiliated. There are fifty Presbyterian churches in the six New England states. Commenting on the event the Congregationalist speaks as follows:

The event calls attention to the growth of Presbyterianism on New England soil during the last twenty-five years. It has rooted itself firmly in Boston, Brookline, Manchester, Bridgeport, Worcester, Springfield and in a number of other places where the Scotch-Irish element is found in considerable strength, or where there are those who have recently come from the Maritime Provinces of Canada. Its progress has been accompanied by a display of the enthusiasm and definiteness of purpose that usually go with the onward march of religious movements on relatively virgin soil. The largest church is at Stamford, Ct., with a membership of 612, and led by the Moderator of the new synod, Rev. Howard A. Johnston, D. D. Last week's notable forward step was properly made an occasion for denominational congratulation. Moderator Mark A. Mathews of the General Assembly came on from Seattle to extend recognition and to incite the brethren to greater zeal, while secretaries of the national boards were on hand to present their respective causes and to enhance the sense of denominational fellowship and denominational responsibility. All in all it was one of the most noteworthy religious events of the autumn, and, fittingly enough, representatives of other denominations, including Dr. Conrad, who spoke for the Congregationalists, and Dr. James A. Francis, who voiced the salutations of the Baptists, both former Presbyterians, extended the greetings of the churches that have been longer on the ground.

Possibly, too, these Presbyterians have something to teach the rest of us. Certainly the vitality and outreach of Presbyterianism throughout the country in the last decade compel respect. It has been fortunate in having within its ranks strong leaders, who have displayed remarkable initiative. Dr. Chapman in the evangelistic field, Charles Stelzle as a mediator between capital and labor, and Warren H. Wilson as keen student of the country problem, have done a work for the whole Church of Christ, but at the same time have kept warm the ties that bound them to their particular denomination. Then, too, Presbyterianism has benefited through large bequests, like the Kennedy millions. Besides all this, its highly centralized government, its positive affirmation of Christian truth and its evangelistic zeal have been and are real assets.

College Union Begun in Montreal

While the Disciples have been agitated in some sections over the union of colleges in Nanking, China, and the consolidation on an undenominational basis of the Congregational and Disciple Seminaries in connection with the State University of California at Berkeley, a similar union has taken place in Montreal as recorded by the Congregationalist. It is certain that all the tides of unity are flowing toward a common sea. May we not believe them to be, in the fine phrase of James Martineau, the tides of the Spirit?

Two very significant assemblies, significant for Canada and for all Christendom, were held in Montreal, Oct. 1, to inaugurate the first joint session of the four theological seminaries affiliated with McGill University. The Anglican, Congregational, Methodist and Presbyterian "Colleges" have united their faculties for common instruction of all of their students in at least four-fifths of their theological curricula, thus making a faculty of sixteen professors, with much larger classes than they have been having, and much better opportunity for specializing in their respective subjects, since the number of lectures required of each is much diminished. The first of these meetings was held in the University Assembly Hall in the Royal Victoria College, presided over by Principal Hill of the Congregational College as the first dean of the united faculties, and addressed by Rt. Rev. Dr. Boyd-Carpenter, for twenty-seven years Bishop of Ripon, and Dr. Robert E. Speer of New York. Bishop Boyd-Carpenter came from England especially for the occasion, making thus his first visit to Canada.

In the evening at the Windsor Hotel a banquet was attended by over five hundred and fifty men of the city, mainly laymen belonging to the four communions directly concerned in this movement, under the auspices of the men who have been the moving force in bringing about this co-operation of the colleges, and who intend to erect a central building on or near the McGill campus, for the administration and conduct of this united work, within a year or so. Mr. William Birks of the great jewelry firm of Henry Birks & Sons, and a governor of McGill University, probably the most active member of this group of laymen, was appropriately the chairman of the evening, and the famous guests of the afternoon were again the principal speakers. When the evening gathering broke up, shortly before midnight, few could escape the feeling that a new epoch had begun for Protestant Christendom. The lectures have commenced with a new interest and enthusiasm and with more students than before in probably all of the colleges concerned.

DR. WILLETT'S MISSION TOUR

On the Broad Pacific

I have several times remarked in the course of these letters that the *Tenyo Maru* is a Japanese ship. The crew is entirely Japanese, and with the exception of the captain, purser, doctor and freight clerk, all the officers are Japanese. The reason for using any non-Japanese on the official list is two-fold. The Lloyds give a lower rate of insurance to ships whose captains hold an English seaman's certificate; and the presence of an English or American captain makes a much stronger appeal to the general traveling public.

In my last letter I spoke of the stop at Honolulu. There seems little reason for such a stop so far as traffic, either passenger or freight, is concerned. One of the provisions of the United States marine is that no business shall be allowed to ships of other nations between ports of the United States. This applies to all coasting trade. And by a seemingly impossible interpretation of that clause, the Hawaiian Islands are included within the meaning of the term "coast ports." In consequence, not a pound of freight or a passenger can be carried to the Islands by the ships of the Japanese line.

Of course this provision is quite in line with the wholly selfish and unneighborly policy of artificial "protection" which has made the United States odious in the minds of many other nations, and is awakening many of our own people to the unsocial tendency of our theories of commerce. The problem is presenting itself afresh in connection with the traffic of the Panama Canal, and whether our government shall insist upon the same policies of offensive exclusiveness which have characterized its commercial program for many years yet remains to be seen.

Probably the only reason why this Japanese line calls at Honolulu at all is the increasing Japanese population of the islands, and the traffic which may extend so far as to prohibit trade freedom beyond Honolulu. Great cargoes are brought from the mother country to the Japanese of Hawaii, and this trade will grow apace. Several of our ship party stopped over at Honolulu, but no tickets are sold from our coast to that port, and a month is the limit of the stop-overs on tickets through to Asia.

The stewards are, as I said, all orientals. But they are not all Japanese. The Chinese are in about equal numbers in the crew and among the dining-room and cabin stewards. In the dining saloon the Chinese all wear blue jackets or shirts, cut much after the style of a base-ball sweater. Some of them come almost down to the knee. The Japanese wear white jackets, and are further distinguished by the fact that just at present they all wear broad bands of black crape on their left arms, as a sign of mourning for the late Mikado.

They are such little chaps that it is almost amusing to see them scurrying about the ship at their different tasks. But they are a clean lot, the Japanese custom of the hot daily bath being kept in remembrance even on ship board. They are very attentive and courteous. The chief difficulty in their stewardship lies in the fact that they know very little English, and beyond the simple orders to which they are accustomed they are likely to be very much "at sea."

Nearly every evening there has been some sort of an entertainment, either gotten up by the passengers or given by the ship people. Of course one always expects a concert or two, and the list of passengers on the *Tenyo Maru* includes several with gifts as musicians. Twice we have had moving picture shows. The top deck is wide and well arranged at the rear with an opera space for games or entertainments. There quite a large audience can be seated, and from a little improvised cabinet at one end the "movies" are projected upon a screen. We have had classic, humorous, dramatic and "wild west" scenes displayed. And when you have nothing else with which to fill an evening, even a moving picture show

Professor Herbert L. Willett is now making an investigative tour of the mission fields of the Orient accompanied by a university class whose members are devoting themselves, under his leadership, to an earnest and systematic study of social and religious conditions in the Far East and to the activities and results of Christian missionary effort. In this series of articles in The Christian Century Dr. Willett will write more or less informally about his personal experiences and observations, and, in addition, will report the results of his study and of those with him, giving our readers thus a delightful travel story and an instructive and authoritative report of actual missionary conditions and needs. No man in the American Church is better qualified than Dr. Willett to find the facts and to judge them discriminately.

is not to be despised.

One evening we had an athletic exhibition. We hardly know yet from what place the participants came, whether the crew or the steerage. But the deck was arranged with a large square, covered with mats, in the center, while all about were draped the flags of the different nations, and the electric lights covered with

Japanese lanterns, making the place look very gay. The program included wrestling between some eight or ten pairs of brown and brawny athletes stripped to a loin cloth, and evidently masters of the art. The bouts were conducted with due ceremony by the announcer and the judge, in Japanese costumes appropriate to their offices.

Then there were fencing contests in the Japanese style. The contestants put on heavy masks and gauntlets, and each was armed with a heavy two-handed fencing sword. The contests were carried on with much shouting by the swordsmen, but the movement of the game was rather slow. Two bouts were fought and then, as in all the former cases, one of the contestants was ceremoniously pronounced the victor.

The ju jitsu matches were by far the most interesting features of the evening. The opponents were lightly but handsomely dressed, and their movements were rapid and skilful. It was not difficult to see why the knowledge of that art might be very useful as a physical discipline and a means of defense.

There has been some sort of contest nearly every afternoon. These have been arranged for the passengers, and have included nearly every variety of stunt from basket and baseball to potato races, contests in driving nails (for ladies), and races which included such handicaps as threading a needle, eating a biscuit and drinking a bottle of ginger ale, and then whistling a tune as you went past the judge, to prove you had actually "downed" both of them. Tonight comes the captain's dinner, for which the dining saloon is being profusely decorated, and after that there will be a fancy dress party for those who wish to go. I thought perhaps I would go disguised as a gentleman, if I can find the make-up.

We lost a day this week. When we crossed the 180th parallel, the one directly opposite Greenwich, it was necessary to follow the custom of omitting a day on the westward trip, even as one is added on the eastward. So we passed directly from Sunday to Tuesday. The printer made a mistake and dated the breakfast menu cards "Monday, October 7." But by lunch time the error had been corrected, and the cards read, "Tuesday, October 8." So between breakfast and lunch time there was an interval, constructively, of thirty hours! So we have all lost a day. Of course we had all planned to do a lot of things on that ill-fated day. We shall never get caught up now until we cross the Pacific in the other direction some time, and get our lost day back.

Our Sundays have been very pleasant in weather, and the services in the main saloon well attended. On some of the lines, notably on the Atlantic, the captain reads the English service. But on this ship the passengers are allowed to make their own plans, and the young men of the Christian Association have taken the initiative in finding preachers. Once a Methodist has preached, and once a Disciple. In each case we were not allowed to forget the common fellowship of all true believers, on land and sea, and the ties of prayer, that bind all the saints, as with gold chains, about the feet of God.

Tenyo Maru, at Sea, October 12.

So long as we dare to think that secular life must be a separate existence from the spiritual, that earthly engagements cannot be fulfilled in uninterrupted communion with God, just so long are we living outside the purpose of God, contradicting the majesty of our true nature and denying the efficacy of the gospel.—H. W. Webb-Peploe.

Short Pastorates: Their Cause and Cure

By John Gerald York

The topic suggests a prevailing condition among our churches, which is depriving them of great power and usefulness, and also makes against the development of a stronger type of minister. The churches which are the most influential today are those whose past and present history is marked by few pastoral changes. The ministers who are the most widely known and whose efforts have been proved and are proving the most productive are those who have been privileged to remain a long time upon certain fields. The denominations which have the greatest list of well-known men, men whose reputation has gone beyond the community of the local church throughout the state and the nation and the world, are those which make it possible for their pastors to remain indefinitely upon their fields. There is little sympathy in the country today for that system which limits to a minimum the time a pastor shall remain in one place.

It is an acknowledged fact that the average pastorate of all our denominations has been too short. It has been too short for most men to become acquainted with the membership of their own church. Too often a church has been obliged to give up its pastor just at the time when he was beginning to know the local situation and thus become more useful in his parish. No man can do his best work on a field until he has become thoroughly acquainted with every condition thereon. No man can really become acquainted with the average country church within a year, or even three years, and much less can a man in the same time know every member of a parish with a membership of from 500 to 1,500. A man must know his people in order to be able to work well with them, and he must not know only his own flock, but he must know the community in which he lives.

A Problem in Religious Pathology.

In this paper is to be discussed not only the fact of short pastorates, but also their cause and their cure. These two words, cause and cure, shall form the nucleus for what follows. The topic concedes that the prevailing condition is wrong, and in asking for a cure, suggests that the condition is a disease. There is before us then a problem in religious pathology. The short pastorate is a disease. It fastens upon both the churches and the pastors. It is a disease which needs to be cured. In order to know best what remedy to apply and how to apply the remedy, it is quite necessary to know the causes of the disease.

The Cause of Short Pastorates.

Their cause is legion. For convenience we may classify these causes as those for which the church may be held responsible, and those for which the pastor is responsible. It will not be possible here to mention everything in the churches that operates against long pastorates. Only those causes which are most apparent to the writer will be mentioned. Even then there will be too many things seen that prevent continued years of usefulness by the minister in one place.

One thing to be mentioned is the general view among the churches that the pastoral office is only temporary. They are too prone to feel that a pastor soon wears himself out, loses his hold and exhausts his resources. Failing to realize the value of a long pastorate, too many churches hunger for a new voice and a new message. Of course, in our church polity, no pastor has a life lease on any one church. But our churches need to know the weakness of short pastorates and the value of continued years of co-operation with one leader.

The tendency for a change and for something new seems to have become ingrained into our American life. This tendency has run riot too long. Variety may be the spice of life, but variety also kills. A variety of pastors has killed a good many churches, for which the pastors themselves were not alone responsible.

In the selection and calling of a new pastor too little is made of following the guidance of the Holy Spirit. If our churches could know that their pastors were God-sent, would act upon that conviction, the pastoral relation would not be so easily broken, and stronger ties would be woven between pastor and people, between brethren in the church, and between the churches and God. In this matter let the churches say, "Thy will be done."

Financial and Moral Support.

Another weakness on the part of the church is its lax support of the man they have called to minister unto them in spiritual things. Many a church has put a man in its pulpit and then stood off to one side and said, "Now go it; we'll see what you can do." The church fails to see that it must stand by him, uphold him, defend him, encourage him and co-operate with him. He needs all the support the church can render. The church too often becomes unfaithful in its financial obligations to him, neglects his physical needs and expects him to do the work whether it is with him or not.

Then, after the flush of the first few weeks or months of a new pastorate has passed, the members of the church have forgotten how

they once gathered around their new pastor with words of appreciation. No man can live on applause, much less can a minister. But many a pastor has worn himself out, only to wait in vain for kindly words of cheer and compliment. He needs to be told frequently that his efforts are appreciated. Where kind words are spoken better results will follow.

This failure on the part of the church is due largely to thoughtless negligence. It will do a church member no harm to think occasionally of his pastor's feelings and of the yearnings of his pastor's heart. Many a pastor has exhausted himself in his efforts, only to lie down at night smitten with disappointment because of the cold unresponsiveness of his people.

Nearly every church has its troublesome member, who so easily becomes guilty of unfair, and sometimes cruel, criticism of the pastor. It is altogether too easy to say unkind things about a minister. It is absolutely impossible for one man to be perfectly satisfactory to every member of the church. But it is quite possible for any one to be lenient toward what he considers the pastor's weaknesses, and he ought in the name of God and humanity to refuse to become a slanderer. Vile criticism has never saved any man, but has killed many a pastor who might otherwise have been very efficient. James says of the tongue, "It is a restless evil, it is full of deadly poison."

The Pastor's Part.

As for the pastor's responsibility for short pastorates, it may be said that too many pastors have a migratory disposition. They want to be on the move, and cannot stay long in one place. They seem to feel that the railroad companies are in need of the revenue derived from moving them from place to place. Many a minister has moved too frequently for his own good, and if he feels that disposition growing upon him, he should combat it. He may long for new worlds to conquer, but he is quite likely to leave an unconquered world behind him, when he moves to a new field.

Then, too, many a pastor has to move frequently, because of his incompleteness of preparation for his work as a preacher. He soon uses up his "barrel," and not being able to grind out sufficient new material, he has to go somewhere and open again his sermonic repertory. Too many preachers subsist on their "barrel," and for such there is need of more Niagars.

Some ministers lack mental vigor and physical energy to grapple with the local situation, and failing to see their way through must move, by their own default. Their previous preparation may have been good, but they lack the staying quality. They may even be brilliant, but failing to secure the results they desired have condemned the church and gone elsewhere. A pastor needs grit and determination to fight a thing through, if not on one line, then on another. He may fail, but if he does fail, let him do it fighting. Such a failure often becomes a minister's greatest success.

Probably one of the most notable causes of short pastorates on the part of the minister is his desire for promotion, and he must not be too severely criticised for this. A minister has as much right to aspire to higher position as any one else. It is when this desire becomes inordinate that it becomes an evil. There ought to be promotion in the ministry and our denomination is sadly in need of some fair and workable system of promotion. A man ought to work his way to the top in the ministry as in any other occupation. But when a man leaves a field simply because a larger church has called him, and when he knows his work has not been completed where he is, he injures himself and the church he leaves, and may find himself unequal to the larger task.

Sometimes a minister moves from sheer financial necessity, or it may be that a larger salary is the deciding element in what is often published as the call of God. It is not fair, however, to condemn a minister because he desires more money. The average salary he draws is lamentably inadequate, and most pastors are today using up every cent of their salaries to meet their meager living expenses.

Desire for Promotion.

A minister must support his family and give them every advantage for social, intellectual and spiritual development, as well as care for their physical necessities, and when an opportunity comes to him to do all this more easily by receiving a larger salary, let us pray that men will not be too severe in their judgments upon him. No man can do his best work when he is underpaid and many a pastor's efficiency has been increased simply by increasing his salary.

Many a time a minister has thought his work done when he simply fails to recognize his further opportunity. He has worked awhile, accomplished some things and is unable to see anything more to do. There is great need in the ministry for men who can see things that need to be done, and who have sufficient initiative to go about it and do them. We need men with ability to grapple with a situation and work out its salvation. Too many times has a minister faced a perplexing situation and said to himself "I cannot do it," and has turned

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away leaving his task undone, and perhaps it never is done. Every minister in considering a pastoral change for himself should consider this question, Is my work done and have I done it well? A conscientious man will have many causes for regret on leaving a field over the work he has done or left undone.

A minister is by nature sensitive to adverse criticism and many a time has he allowed himself to give up his church because of unkind words about him. I suppose he must expect quite a little of that, and he generally receives it in not too scanty measure. Some men run from it too easily. He is not to be blindly insensitive, but he must not allow himself to be too easily discouraged by unfair criticism. Everybody receives it and he must take his share like a man.

There are men in the ministry who have too little regard for the divine will in the selection of another pastorate. Ministers should be just as dependent upon God's will in this matter as should the churches. This is a serious charge to make against a minister, but we may as well face an evident fact.

The Cure for Short Pastorates.

Too many causes for the short pastorate have been discovered. These things ought not so to be. These causes should be obliterated. If the short pastorate is a disease, the way to attack the disease is to attack its cause. A disease which is brought about by so many germs, will require several different remedies. There is no one remedy that will act as a sufficient eradicator for all these germs. Neither will it be possible to patent a concoction that will prove a panacea for the disease wherever it occurs. It is proposed here to prescribe several remedies which if taken according to directions ought to prove a sufficient antidote for the poison in our ecclesiastical system. It will be attempted to propose remedies that may be taken alike by both churches and pastors.

The Remedy of Prayer.

The first remedy proposed is that of prayer for divine guidance in the selection of a pastor. This is prayer with a specific purpose. The members of a church ought not to be unwilling to come together and pray earnestly that God may direct them in their choice of a pastor. By thus praying they recognize their dependence upon God, and God will hear the call of those in need. The minister who receives a call should also take it immediately to God and seek his will, his guidance and his blessing. This places much of the responsibility upon God and he will see to it that the union he is thus permitted to bring about will be fruitful in the advancement of his kingdom.

This suggests another curative element, and that is that both church and pastor should recognize that God has brought them together. Abiding under such a conviction, there will be greater hesitation about breaking asunder the union thus effected. A church deeply convinced that God has sent a man to them will be more ready to unite all its resources in co-operation with the under-shepherd of Jesus Christ. A minister who is persuaded that he has been led by God's guiding hand into his field will be more sensibly responsible to God for the best welfare of the church, and will not consent to sever the union, until he is sure that God's hand is directing him elsewhere.

Church's Obligation to Define Its Own Needs.

The church about to call a pastor should make a careful consideration of the peculiar needs, advantages, and problems of its own field and endeavor to discover a man who may reasonably be expected to be just the man for the place. No one man can fit in everywhere, much less can one minister be expected to fit any and every church. There have been too many misfits, and such a union cannot but result in serious leakage somewhere. But it must not be expected that any one man will be manysided enough just to fit into any angle that may be discovered on a field. Every pastor has his limitations, and the churches will do well to be kindly considerate of his deficiencies. Let the church study its own evident needs and choose the best man it can find adapted to that situation and then determine to pull together, for better or for worse, and heaven's benediction will surely attend.

This will require a careful and proper investigation of the minister under consideration. The words careful and proper are used advisedly. Many churches do not investigate carefully and many others are so careful as to become actually improper. What the church really needs to know is the *man*, and a man cannot always be known by his record. That truly is a decisive factor, but not always to be the sole ground for final decision. The church pulpit committee should be composed of men who are able to know a man when they see him and meet with him for awhile. They should use their own judgment of a man and take him for what he appears to them to be worth. It will not be possible here to give complete instructions to a committee, as to how to select a new pastor, and the advice to churches to make a proper investigation of the man being considered, is offered here simply as a remedy for short pastorates, the bane of too many of our churches.

Having called a man to look after their spiritual welfare, the church should give him the best chance possible to succeed. The

material equipment of the church has a great deal to do with the success of the minister. Too many churches are content with an inadequate building, poor song-books, poor organ, poor Sunday-school facilities, and blame the pastor because he cannot fill the church building, when oftentimes people who are used to having things clean and nice in their own homes will actually refuse to go to a dingy, dilapidated church building. Give him adequate financial support, and let every pastor determine to keep his living expenses within the limit of his income. He will need to be fed and clothed well, and ought to pay his bills just as any other decent citizen. He will need also the moral support of his people. Let them speak kindly of him in their homes and before their children. Praise his efforts and emulate his character, create respect and high regard for him. Thus may be opened the way for him into the hearts and homes of many others, making it more possible for him to lead them to Jesus Christ and to help them in the development of a noble Christian character, and prolong his influence for a goodly service with the church.

Minister Is God's Messenger.

The ministry is an office ordained by heaven and the minister is God's messenger. The church is also a divine institution and it is God's agency for the promotion of his kingdom. The two brought together are the most potent factor in the regeneration of the world. A lost humanity is today hanging absolutely helpless upon the arms of the church as they are extended through the agency of its ministers and any who will carry the message of eternal salvation. No other institution has that message. God has given it to the church and the church must give it to the world. It is its humble mission to appeal to men to receive the benefits of the kingdom of heaven. It is its glory to gather into its bosom those who are being saved for eternity. In this the church is not failing. Its song is one of victory. The church has not done all it might, nor as much as we have hoped, but through it God is moving on in triumph. The church and the minister are the work of God's hands, and God continues to operate through them for the establishment of his glorious kingdom of peace and power and blessing.

Our prayer is that God may move upon his people more mightily, endowing them with more of his power, and leading them more and more into submission to his will and in consecration to his service, so that the day may be hastened when the kingdom of this world shall become the kingdom of our Lord and his Christ. As his agents we come with saving health for all peoples, for his kingdom is universal and eternal and whosoever will may drink of the fountain of life flowing therefrom, clear and pure as crystal, sweeter than honey and more radiant than the noonday sun, and receive such a refreshing that will be forever satisfying and purifying, and that fountain is God himself, for he is in the midst of the throne of his kingdom.

Owosso, Mich.

Hints, Helps and Hits

Failure is a good, grim teacher.

Expectation without effort is dreaming.

Popularity is not a certificate of character.

Suspicion has sharp eyes; love has sharper.

Trudging perseverance eclipses aeroplaning luck.

Good leaders are few—almost as few as good followers.

Yes, Mr. Sparkle, shine all you can, to enlighten, not to dazzle.

A hearty effort will often accomplish more than a skilful one.

To be fearless in the presence of real peril is not courage; it is rashness.

The making of plans should be something more than a pleasant mental exercise.

He is wise who does not allow undue satisfaction or undue regret to cheat him out of the benefit of a trying experience.

In ocean voyaging submerged icebergs are a most dangerous factor, and the subtlest menace to society is the secret, oath-bound criminal order.

The old and the new are not competitors, any more than spring and autumn are. The old is a preparation for, a prophecy and promise of the new.

The enthusiasm with which some of us adopt improved methods is equaled only by our surprise on discovering that the adopted methods do not work automatically.

The arts are related. Painting gets tone from music, music gets structure from architecture, architecture gets expression from oratory, and oratory gets color from painting.

"The Sick Man of Europe"

By J. A. Adams

The long lingering illness of the Turkish Empire is at a crisis. At this writing the "Sick Man of Europe" is undergoing a surgical operation and the end may be the amputation of his European territory.

What a day it would be for Gladstone if he were in the Commons now! I see him standing there in all his majesty, and in that ringing voice of eloquence exclaim, "Did I not tell you thirty-seven years ago that Turkey ought to be turned out of Europe bag and baggage?" And I see Disraeli feebly attempting to defend himself against the verdict of time, the judgment day of history. Twenty years further back I also see the wily Palmerston standing in the same line of British premiers who have been discounted, defeated and degraded by the course of events.

It was on March 30, 1856, that the Treaty of Paris, which closed the Crimean war, was signed. That treaty assured the integrity of the Ottoman Empire and left all of its European territory in the deadly grip of the "unspeakable Turk." It was Palmer-

not only wicked, but it was an immovable thing in the tide of modern progress. Something had to happen in the interest of progress and the still higher concern of human welfare. This something has happened. The victorious Allies are at the gates of the Sultan's capital. They are grinding the "integrity" of the Ottoman Empire into dust. And the civilized world rejoices. It is a victory for progress. Another long step in the march of mankind. Palmerston and Disraeli were only politicians. Gladstone was a statesman, a Christian statesman.

Fortunately Gladstone's party is now in power, or to be more accurate, providentially it is so. If the Tories held the reins in Downing street there would be another arrest of history. The protests of Christendom would again be defied, the yearning voice of humanity again stifled. Balfour would not dare to go quite as far as Palmerston and Disraeli went, but it is an immensely good thing that he is not at the helm.

But what of the future? I put this ques-

country. They live simply, largely on milk (without germs in it), and in war they are almost irresistible. That they have been preparing for this struggle is not to be doubted. They had quietly purchased military supplies, and when they hurled themselves upon the Turks, weakened by the Italian war and somewhat demoralized by the lack of authority at Constantinople, they soon had the enemy fleeing for home.

But what do you think should be done with Constantinople? I asked. "The morning papers," said Dr. Barton, "speak of a plan to put the city in the hands of an international committee, and I rather like the suggestion. It has been tried with success at Shanghai, and I see no reason why it might not prove feasible at Constantinople. Certainly it would be a hazardous piece of business to let any one power take possession of this great stronghold, for Constantinople commands the Mediterranean. Whoever is there will hold the key to the eastern situation."

"As to the final outcome of the crisis," continued Dr. Barton, "I feel sure of great good. It will put an end to many of the restrictions and repressions of religious work. It means a wider door to Christianity."

Undoubtedly the secretary is right. God is keeping watch above his own. "It has taken a hurricane of Divine judgment," says a London editor, "to destroy the hollow mockery of the Concert of Europe, and to visit upon a cruel people the atrocities and unrighteousness of the centuries. This is the lesson that today is written in blood in the Balkans. The mills of God grind slowly, but they grind exceedingly small. Men can defy the laws of God; they may for long years appear to thrive on the diplomatic juggleries that disguise injustice and oppression; but retribution comes at last, and often in a tornado that devastates, while it sweetens the world."

"The great Balkan victories," says another London editor, "are the victories of an idea, not of mere brute force. The most powerful friends of the Allies are the invisible ones."

I like that expression. In a great sermon, recently preached, Dr. Gunsaulus said, "Men overlook the 'Silent Partner!'" The "Silent Partner," I think, has been with the Allies.

—For the sixteenth successive year two sisters in New York, whose identity has not been disclosed, have sent to the superintendent of the life-saving service a thousand dollars to be distributed at Christmas among such former members of the service as are now disabled or in want. Incidentally, the generous gift is useful in calling public attention to the unwarranted delay of the government in providing a pension system for the service.

—Among the many suggestions that followed the loss of the *Titanic* is this; that a definite place in a particular lifeboat be assigned to each passenger, and that he be required to find it as soon as he boards the ship. A Japanese steamship company has adopted the suggestion. It issues to each passenger a numbered coupon that represents the place in the lifeboat reserved for his use in case of need. Theoretically, the plan is good, but whether panic-stricken passengers would adhere to it is another matter.



A Harbor View at Constantinople.

ston's treaty, that is, it embodied his policy. Berlin assembled at the German capitol to divide the spoils of the war between Russia and Turkey. When that congress adjourned it had overthrown the former Treaty of San Stefano and adopted the settlement which bears the name of the Treaty of Berlin. What had the Treaty of San Stefano done? It had secured for the Christian provinces of European Turkey almost complete independence from the brutal power at Constantinople. What did the Treaty of Berlin do for these provinces? It put them back, with the exception of a small part of Bulgaria, into the hands of the "unspeakable Turk," and once more "preserved the integrity of the Ottoman Empire." And when Disraeli went back to London he boasted that he had brought back "peace with honor."

It always makes me warm under the collar to read this passage in British history. It was a shameful thing. What was the motive? Mostly the desire to make Turkey a barrier to Russia. For that reason the Jingoes liked it and Disraeli was proclaimed the hero of the hour, and the Queen made him the Earl of Beaconsfield, while Gladstone was assailed by a mob.

But an unrighteous peace cannot stand. A solemn voice in the past exclaimed, "There is no peace for the wicked." Turkish rule was

tion to Dr. James L. Barton, secretary of the American Board, a few days ago. Dr. Barton is not only a secretary of the greatest foreign missionary organization in America, but he also is a missionary statesman. He knows Turkey and the whole Eastern situation as few other men in the country know it. I said to Dr. Barton, "How much is there in the charge that this is only a war for territory, an attempted land grab on the part of the Allies?" He replied that the criticism might apply in some degree to Servia and Montenegro, but that underneath all was the protest against Turkish despotism. Bulgaria can never forget the past or overlook the present. And who that has read history can forget the "Bulgarian atrocities," when a British consul found piles of massacred women and children in Bulgarian towns and when the Bashi Bazouks left the streets dripping with blood?

But, I said, how much can we expect from the Bulgarians? Much, was the secretary's quick reply. In some respects they are one of the finest peoples in Europe. They are a splendid type of humanity physically, and they are most orderly and law-abiding. A traveler cannot go a hundred feet across the line into their territory without knowing that he is in another

The Use of Memory

Sunday-school Methods of the Past and the Present

By William E. Barton

I recently heard an address on modern methods of Sunday-school teaching in which the speaker more than once spoke slightly of the old-fashioned method of teaching children to memorize Bible passages. He said that to get the meaning of a passage, or an estimate of some Bible incident or character, was far more valuable than merely to learn the words. I talked with him afterward and he said he had not intended to overlook the value of memory work, that indeed in practice he did not overlook it but that he had undertaken to emphasize what to his mind was a thing more important. But as a matter of fact his was not a matter of emphasis nor of mentioning an important thing to the momentary neglect of one less so, but the rather slighting reference to a thing which he brought before his hearers only to disparage it.

Now this is not unlike some other addresses I have heard to Sunday-school teachers and others, and it moves me to say a few words about the value of memory training, and of the memorizing of passages of Scripture.

The One Does not Shut Out the Other.

First and foremost, I deny the inference that one must choose between learning the words and understanding the meaning of the Bible. To know the words of Holy Scripture is not of necessity to neglect the meaning; and I dissent in toto from the suggestion that Bible meanings are so naturally opposed to Bible words that there is any considerable danger of neglecting the meaning in the teaching of the words. A very good way to learn the meaning is to learn the words; and the learning of the words is a very convenient introduction to the teaching of the meaning.

Our children ought to be learning more words of various good sorts. They ought to learn word for word great poems, great orations, great descriptions. When I went to school we had fewer school books, but we had "readers" which we learned almost of necessity; and when we had completed the Fifth Reader, wondrous possibilities opened to us. We already had read extracts from the great writers of English; and now we had "rhetorical readers," with Othello's *Apology*, and Rienzi's Address to the Romans, and Willis' poem of David's Lament over

Absalom, and Marmion's reply to Lord Angus, and Spartacus' Address to the Gladiators, and Hamlet's Soliloquy, and Poe's "Bells" and "Raven," and two or three hundred more. And we learned them. We not only read them in class, but we read them between classes till we knew them. When the book was new we called "pieces" from it to speak on Fridays; and when we ceased to use it for this purpose, we knew the book and so did the rest of the school.

Old-fashioned Method Good.

Now I want to testify that the old-fashioned method of committing these things to memory was good. In saying this I brand myself as a back number. I am prepared to be told that at the same age the children of this generation are writing learned papers on great authors, instead of knowing bits and scraps as their fathers did. Yes, but out of the vast knowledge of the present can the boys and girls remember any better lot of bits and scraps than their fathers, or fit them against any better background of the mind?

In my day there were teachers; now there are educators. Therefore I appeal to educators to teach children more good literature, even if you teach them less about literature. And I could even wish that "learn" were a different sort of verb than it is, and that I might exhort you not merely to teach it to them, to "learn it to them." This would be bad grammar, I know; but I always have maintained that the words "I'll teach you better" are weak compared with those "I'll learn you better." "Learn them good English," or teach them good English, if you like the expression better.

Commit Bible Verses.

But now as to the learning of the Bible. Let children learn the Bible. Let them commit verses to memory. Their memories are very retentive; they need to be trained to be more so. It is not hard to learn Bible verses.

A man says, "You know I have no verbal memory; I cannot commit a passage of Scripture." Yes you can, and your children can. You and they can learn together.

Read the passages aloud. Do not simply think them; frame the words with your lips; speak them in a natural tone. Say them

over and over. The act of speaking tends to fix them in memory.

Do you object, "This is mechanical; old fashioned, quite opposed to modern pedagogy?" You are mistaken; it is thoroughly scientific. It is the right way to do it and to teach it. Your children can do it, and you can do it.

Worth Doing.

Moreover it is worth doing. Don't believe the modern educators if they say it is a thing of little importance. The words they speak may be true, namely that it is better to know the fact and the spirit than the mere words of Scripture. But the inference is not true, namely that you must choose between fact and word or spirit and word, or that the word is a bar to the fact or spirit. They are wrong in what they imply. The word itself is important, very important, and they are not teaching it as they ought.

Teach your children the very words of great poems. Let them read one-fourth as many books and know them. Let them cut out nine-tenths of the novels which now make up the greater part of their reading, and read a very much smaller number of very much better books.

Poor Excuse.

And don't be afraid to learn a little more of the Bible yourself. Don't think you excuse yourself by saying, "I have no verbal memory." You have a verbal memory, and you can remember the words that you think are worth learning. The poorest verbal memory can be cultivated, and the verbal memory of all children ought to be cultivated. There is no habit more destructive of verbal memory than the reading of great quantities of trash that is not intended to be remembered. There is no better way of strengthening the verbal memory than storing it with choice words, which express beautiful truths. Find these in the great poets, philosophers and orators. And be sure that the very best place to find it for yourself and your children is in the Bible.

And to pastors who have defective memory for words and phrases, I commend this method:

Take a short, beautiful passage, and commit it by repeating it aloud, over and over and over. Take first one line, then when that is fixed in mind the next, and then the two together, reviewing all the time from the beginning till you get it all. Do the same next day with another passage, and review the first. Gradually you will fill your mind with the gems of literature and of holy Scripture. And not only so, but you will be astonished to find how your verbal memory grows, and how convenient it is to have these passages in your mind and at your tongue's end.

It seems as though man could never escape from himself, and yet, when shut in to the monotony of his own sphere, he is overwhelmed with a sense of emptiness. The only possible remedy here is to radically alter the conception of man himself, to distinguish within him the narrower and the larger life, the life that is straightened and finite, and can never transcend itself, and an infinite life through which he enjoys communion with the immensity and the truth of the universe. Can man rise to this spiritual level? On the possibility of his doing so rests all our hope of supplying any meaning and value of life.—Eucken.



MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A MOTHER OF MANY

By Winifred Henshaw.

It seems especially fitting that in this day of feminist ferment the most inspiring educational innovator should be a woman. Dr. Maria Montessori, in her "Houses of Childhood," seems at first glance simply to have discovered and applied for herself the kindergarten system. But certain significant distinctions must be made. The mere review of Dr. Montessori's points of equipment—medical science, psychiatry, and experimental psychology—indicates how far we have traveled since the middle of last century, when Froebel opened a new world to women teachers. The highly trained woman is now no longer merely the devoted, enthusiastic follower; she also experiments and creates. Dr. Montessori, while learning much from her French forerunners, Itard and Sequin, has passed beyond them.

House-Reform Scheme.

Coming to the work of education from the sphere of medicine, through the study and treatment of defective children, Dr. Montessori brought a breadth and keenness of view not always possible to the professional teacher who is apt to be limited by tradition and habit. Circumstances, happily, gave her a fair field for new beginnings. The opportunity came to her in connection with an extensive housing-reform scheme, instituted by the Roman Association of Good Building. Vast blocks of tenement houses in the poor quarter of San Lorenzo in Rome were being made habitable and hygienic; tenancy implied, according to the plans of the Association, the advantages of a communal system, by means of which each tenement should have baths, dispensary, club, and cooking and laundry facilities. The crowning point of completeness was reached when the Director, Signor Edoardo Talamo, invited Dr. Montessori to undertake the organization of day nurseries, or infant schools, in the model tenements.

Working Mothers Benefited.

The parents—mothers as well as fathers—going out to work, the children under school age (this is six years old in Italy) would otherwise have been neglected and in danger, and would have grown up "ignorant little vandals." The Casa dei Bambini thus arose. Like the other social rights of the tenants, it is free—covered, so to speak, by the rent. The children between three and seven are gathered into a large room, with access to the central courtyard, and guided in their work and play by a teacher who lives herself in the block (this sort of "Fraternity" being made possible by the housing reforms!) and who is in daily touch with the mothers. The school is in the home; it is, of course, small, and, partly for this reason, partly because the children's ages are miscellaneous, there is no attempt at the class-teaching, with which we are familiar in our schools. This, however, forms no part of Dr. Montessori's plan.

"House of Childhood."

The parents feel that the school belongs to them, and the regulations encourage this feeling, demanding cooperation and an attitude of goodwill "towards all persons connected with the House of Childhood." They

must send the children clean, and wearing a suitable pinafore; and once a week at least the mothers should consult with the teacher, giving information about the children's home life, and receiving advice as to treatment.

The inaugural address delivered by Dr. Montessori at the opening of one of these Houses of Childhood, throws a most interesting light upon the feeling of the mothers towards the school. "The mothers adore the Children's House," she observes; "they often leave sweets or flowers upon the sill of the schoolroom window as a silent token." In another place we note how a portion of the courtyard, once the receptacle of rubbish thrown from the windows, became inviolate—it was part of the children's garden, and the mothers could see them at work. This same inaugural address emphasizes other points of vital interest to a modern community. These schools supply in a satisfying way modern working women's needs.

"Today the women of the people who live in these remodelled houses may say, like the great lady, 'I have left my son with the governess and the nurse.' More than this, they may add, like the princess of the blood, 'And the house physician watches over them and directs their sane and sturdy growth.'" Inanimate things—means of transit, articles of daily use—have been largely communised; the communising of persons—nurse, teacher, doctor—is beginning.

The Transformed Home.

There is no criticism of the mothers' going out to work and leaving their "natural duty"—that, it is assumed, is a matter of social and economic evolution, calling the working woman to take her place among wage-earners. "What will become of the home," one asks, "if the woman goes away from it? The home will be transformed, and will assume the functions of the woman." Certain "material functions" are being communised, in fact. Dr. Montessori goes on to suggest how far-reaching such development might be, for example, in the direction of nursing and cooking. With her new resources, it will be possible for woman to become more of an individual, no longer merely "the source of the material blessings of existence"; to be loved for herself, "not as a giver of comfort and repose."

And these possibilities are growing, not in Utopia, or even in the pages of "Women and Economics," but in the very world, in the Roman Quarter of San Lorenzo, once a byword for wretchedness and vice.—*The FreeWoman*.

The Children's Bureau

In the selection of her staff, Miss Julia C. Lathrop, chief of the Children's Bureau of the Department of Commerce and Labor, has recognized the value of the co-operation of men and women in work for human betterment. As assistant head of the bureau, she has chosen Lewis Merriam, of Salem, Mass. Prior to this appointment, Mr. Merriam was acting chief of the division of

revision and results in the census bureau.

Now a woman librarian-translator is called for, and the Civil Service Commission has just announced that it will hold an examination for the position, which will pay \$1800 a year. An educational training equal to that required for a bachelor of arts degree and at least five years' practical library experience are essential qualifications. Applications for the position will be received until Nov. 18.

Miss Lathrop's plans for the administration of the bureau for the first year are about perfected. The work of the bureau is to be concentrated, for a while at least, upon the question of the mortality of infants and the birth rate, with a view to aiding those influences that are already working for the standardization of the methods of birth registration in the United States. "We cannot begin to know anything about how many children are lost or why they are lost until we know how many are born," said Miss Lathrop in a recent interview.

Moreover, birth registration affords protection to children. It is a social and educational advantage for the child to have his name permanently recorded. The questions of property inheritance and of establishing one's residence and citizenship, become, sometimes, very important ones.

"Above all," Miss Lathrop is quoted, "it is important in connection with the child's right to an education, and most obviously at the present time it is important with respect to the child going into employment. The legal quibbling which has made the anti-child labor laws of many States ineffective has been in most instances based on the impossibility of the enforcing executives knowing from definite and legally acceptable records the actual truth regarding the age of the children in question."

Upon Julia Clifford Lathrop, "the first woman to be honored with the headship of a federal bureau, representative of a movement which is the 'first expression of the nation's care as a nation for all the interests of all its children,'" Mount Holyoke College, at its 75th anniversary, conferred the degree of doctor of laws.

Miss Lathrop was one of the speakers at the recent National Suffrage Convention in Philadelphia.

I Am Captain of My Soul

Out of the night that covers me,
Black as the pit from pole to pole,
Thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not wined nor cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond the place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul.

—W. F. HENLEY.

Church Life

RESIGNATIONS.

A. F. Stahl, Steubenville, Ohio.
Miss Virginia Heorne, C. W. B. M. secretary for Missouri.
Lewis R. Hotaling, Tuscola, Ill.

ADDITIONS TO THE CHURCHES.

Cincinnati, Central, Claire L. Waite, pastor, 21 in recent weeks at regular services. Chapin, Ill., Chas. D. Hougham, pastor; 8. Maude, Ill., D. M. Durham, pastor; 13.

CALLS.

Geo. P. Rutledge, Third, Philadelphia, to Broad Street, Columbus, Ohio. Accepts. Mrs. O. W. Lawrence, Redlands, Calif., to be state secretary of C. W. B. M. in Missouri. Accepts. Mrs. Lawrence is the widow of the former pastor at Morgville, Mo., and Decatur, Ill., whose death at the opening of his pastorate at North Yakima, Wash., brought sorrow to the entire brotherhood.

C. C. Garrigues, Hommett Place, St. Louis, to associate secretaryship, with J. H. Mohrter, of National Benevolent Association. Accepts.

H. R. Bixell, Bloomsburg, Pa., to Turtle's Creek, Pa. Accepts.

H. F. Kern, Eureka College, to Gridley, Ill. Accepts.

EVANGELISTIC MEETINGS.

Scranton, Pa., North Main St., L. E. Sellers, evangelist.

Lexington, Ky., Broadway, Mark Collis, pastor; O. P. Spiegel, evangelist; continuing.

Charleston, Ill., John McD. Horne, pastor; F. B. Thomas, evangelist; 33; continuing.

St. Joseph, Mo., First, C. M. Chilton, pastor; 17 on Nov. 17.

Mt. Sterling, Ill., Arthur Long, evangelist; continuing.

Mackinaw, Ill., J. W. Street pastor; continuing.

Crawfordsville, Ind., John M. Alexander, pastor; R. W. Abberley, evangelist. Began Nov. 24.

Onawa, Ia., Charles E. McVay, singer, assisting pastor Baier; 50; closed.

Davenport, Ia., First, John T. House, pastor; C. E. McVay, singer. Began Nov. 24.

Columbus, Ind., Central, Harley Jackson, pastor assisted by W. H. Book of Tabernacle Church and the pastors of the city.

Chattanooga, Tenn., First, Ira M. Boswell, pastor; Allen Wilson and Wallace Tuttle, evangelists; 40; closed.

Valdosta, Ga., Lawrence Williams, pastor; Wilson and Tuttle, evangelists; continuing.

Decatur, Ill., E. M. Smith, pastor; R. E. Henry, pastor at Niantic, Ill., evangelist, continuing.

Union City, Tenn., Church dedicated a new building November 24.

R. C. Foster has succeeded Dr. Willis A. Parker as pastor of Everett, Mass., church.

Seymour, Iowa, dedicated a new house of worship, November 17, led by Dr. I. N. McCash.

Edgar D. Jones, of First Church, Bloomington, Ill., preached a sermon on the text "Amen," on a recent Sunday morning.

Normal, Ill., church expects its new edifice to be ready for dedication by Jan. 1. E. A. Gilliland is pastor.

Charles Clayton Morrison of The Christian Century is preaching two Sundays and every night between for the Lexington, Mo., Church, S. Boyd White, pastor.

Maplewood Church, St. Louis, raised \$6,000 on dedication day, November 17, led by F. M. Rains. This represented the entire

cost of the new building. Thomas A. Minyard is pastor.

Prof. W. B. Taylor, of Bethany College, delivered the address at the corner-stone laying for the new house of worship being erected for First Church, Wheeling, W. Va., W. H. Fields, pastor.

Over \$11,000 was given in response to a call for \$8,300 when the new \$25,000 house of worship at Shenandoah, Iowa, was dedicated November 17, by Geo. L. Snively. F. D. Farrell is pastor.

Montgomery, Alabama, under the leadership of O. P. Spiegel, has set January 12 for the dedication of its new church. Such announcement is the highest expression of faith; the foundation has not been laid.

Madison Avenue Church, Huntington, W. Va., dedicated a new house of worship out of debt by raising \$9,000 on Nov. 24. J. W. Yoho is pastor. Geo. L. Snively was present on the big day.

Oldborn Disciples held their annual convention at Selma, November 12-14. D. P. Taylor, of Selma, was elected president of the next convention and S. P. Spiegel, of Birmingham, state evangelist for the coming year.

G. J. Chapman is happy in the beginning of his third year with First Church, Joplin, Mo. The annual meeting showed 115 additions during the two years and the finances on a safe cash basis. The sum of \$450 was given to missions during the past year.

Dr. Frederick E. Lumley was installed as professor of Social Science and Home Missions in the College of Missions, Indianapolis, Nov. 10. Dr. Lumley brings to his unique task a finished equipment as a scholar and teacher.

The type of optimism that has made the Church Extension Society so triumphantly successful is reflected in its secretaries' notes elsewhere in the opening sentence: "We are now well on the way toward the second million, having \$15,000 to begin with to date!"

At the last international state C. E. convention, Orange County, Calif., was adjudged the banner county of the state. At the last county convention just closed at Santa Ana, the First Christian Society of Fullerton, Bruce Brown, minister, was awarded the banner county of the state. At the duction is too obvious to need to be stated.

South Billings, Montana, dedicated its new house December 1. That congregation was established by the Home Society only about a year ago. It will soon be self-sustaining. This is the second church planted in that ambitious western city within five years.

The death of O. A. Carr, president of Carr-Burdette College in Texas, removes from the brotherhood's active life a man whose name has been well-known and whose work has been fruitful for many years. President Carr had been ill for several months. He died at Sherman, Tex.

Will the ingenuity of ladies aid societies ever be exhausted? Here are the ladies of the Disciples' Church at Sciota, Ill., engaged in the task of collecting "dead-beat" accounts for the local merchants. The business men of the town have given all their old bills into the hands of the church women and they may have all they can collect!

C. R. Stauffer the new minister at Norwood Church, Cincinnati, writes enthusiastically about his Sunday-school with 423 present and a fine offering for Home Missions, and tells of the good prospects before the church. The pastor will hold an evan-

gelistic meeting in January, assisted by Miss Una Dell Berry as musical director.

The Men's Bible Class of First Church, Niles, Ohio, is enjoying a splendid growth in attendance. On Nov. 17 the attendance was 112; Nov. 24, 132. The growth is said to be affecting the entire school. The total attendance for Nov. 24 was 411 with an offering of \$22.77. Allan T. Gordon, the pastor, says that they are enjoying the largest congregations in the five years of his labor with his people.

A former member of St. James Street Church, Boston, Mr. Robert H. Gross, has offered to pay half of the mortgage on the church if the church will raise the other half before Jan. 1. The amount of the mortgage is \$2,300. An earnest effort is being made to meet the condition of this generous offer. Louis H. Stine, the pastor of this church, gave a banquet recently to the men of the congregation.

A chair of American Missions is something new in our educational institutions. Professor Lumley, who recently took his doctorate at Yale College, was formally installed in that important office in the College of Missions at Indianapolis, November 19. The wisdom of such an enterprise will be vindicated in the years to come by the elimination of blunders through incompetent workers. American Missions call for the tallest intellects, most courageous hearts, and most efficiently trained leaders, of any mission field in the world.

E. L. Frazier, veteran preacher of Indiana, died at his daughter's home in Indianapolis, Nov. 19. Mr. Frazier was seventy-four years old. He had recently been pastor at St. Petersburg, Fla., but was compelled to relinquish his labor last June on account of failing health. The funeral service was conducted by T. W. Grafton of Third Church, Indianapolis. Burial was made at Franklin, Ind., the scene of one of Mr. Frazier's earlier pastorates. Among his other pastorates may be mentioned Kokomo, Ind., where he was twice minister; Dayton, Ohio; Alliance, Ohio; Champaign, Ill.; Mattoon, Ill.; Erie, Pa.; Ashtabula, Ohio, and Morristown, Ind.

In connection with the Federal Council meeting in Chicago this week a special feature is the annual gathering of the Council of Women for Home Missions representing Women's boards of Home Missions of nine denominations. For Wednesday an executive session is announced. For Thursday a mass meeting will be held at the Moody Bible Institute, to which all are cordially invited. The afternoon session beginning at two o'clock will have much of interest. The Rev. Charles Gilkey will give an address on "Home Missions and the Social Question of Today." Rev. James A. Francis, D. D., of Boston will have as his subject "The Menace of Mormonism in our National Life." Prominent women of all denominations and from East and West will be present.

That the million dollar campaign of A. E. Cory and Dr. Royal J. Dye is getting something besides the dollars was evidenced at Buffalo, N. Y., when C. H. Ploper, pastor Forest Avenue Church of that city, declared his desire to go to China as a missionary. His desire was at once laid before the Jefferson Street Church, of which B. S. Ferrall is pastor, and the congregation voted with great enthusiasm to guarantee his support. A young physician holding a position in the Marine Hospital in Buffalo, was led to consecrate his life to missionary service in Africa, and his support was volunteered by a single member of the Richmond Street Church.

The Oriental Mission Study class under Dr. Willett has completed its visit to Japan and Korea and is now in the midst of China.

A sufficient number have already registered for the second section of the class to guarantee its success. This section will sail from New York on February 8 and join Dr. Willett in Cairo on February 26 where the two sections will unite and travel under his leadership through Egypt, Palestine, Turkey and Greece, thus giving the new members of the class the added advantage of all that can be transmitted from one to another concerning the round-the-world mission study tour. It is not yet too late to join this class of students of Bible lands. Edward A. Henry, University of Chicago, will conduct the second section to the point where it joins Dr. Willett's party.

A Practical Contribution to Christian Union.

Dr. Peter Ainslie, of Baltimore, has just closed an evangelistic meeting for Bethany Baptist Church of Washington, D. C. He says he had no difficulty in preaching the gospel in a Baptist Church: "I preached the same sermons that I preach in my own pulpit and took the confessions of those who came forward just as I do in my own work. My fellowship with the pastor, Rev. Hugh T. Stevenson, and his people is as cordial and as sweet in my memory as though I had been laboring for a church of the Disciples. Mr. Stevenson preached for me on Sunday and conducted the Lord's Supper. Our nightly services were seasons of real fellowship." Doctor Ainslie adds that he accepted the invitation to hold this meeting moved by the desire to "make a contribution to Christian union."

Our Reproach Not Theirs.

It has just come to the knowledge of the Board of Ministerial Relief that in one of the richest counties of one of the states in which the Disciples are strongest two men who had given their lives to the New Testament ministry passed their last days and died in the public infirmary. They had both spent and been spent in the service of Christ and his church. Through many years they had "endured hardness as good soldiers of Jesus Christ" with no chance for saving against old age. It was no reproach, but under the circumstances rather an honor, that when their strength was exhausted their purses were empty. And with good grace they could subsist on public provisions, for few men had contributed more than they to the real public wealth and welfare. But it is a reproach and a disgrace to the churches that they had served and built up that they should have been treated as outcasts in the very years when honors should have been thick upon them.

Colleges and Sunday-school Workers to Co-operate.

Disciples Colleges and Sunday-school leaders have announced the formation of a Religious Education Commission whose function shall be "to formulate educational standard for elementary and advanced teacher training courses, and for teacher training courses for special departments; to issue critical reviews of available literature in harmony with the standards established; to design plans for stimulating religious leadership; to formulate and recommend plans calculated to improve the teaching function of the Church, and other educational interest of the Disciples of Christ as in its judgment may be considered advisable." The Commission is composed of the Sunday-school superintendent of the American Christian Missionary Society, ex-officio chairman; three members to be appointed for a term of three years by the Association of Colleges of the Disciples of Christ; three members appointed for a term of three years by the National Sunday-school Field Workers' Asso-

ciation of the Disciples' churches; one representative of each of our publishing houses editing supplies; and a representative to be appointed by the Canadian Provinces.

Well Equipped Assistant Becomes Pastor.

The friends of Richard W. Gentry, until last week, director of religious education a Linwood Boulevard Church, Kansas City, will congratulate him on finally accepting a pastorate of his own in a field suited in every way to his brilliant and consecrated talents. Mr. Gentry has for nearly ten years been working as assistant pastor in such large cities as New York, Chicago and Kansas City, with a short period spent in field work for the Missouri Bible College. He now goes to the pulpit and parish of Winfield, Kan., Church where he has ample opportunity to exercise his rare gifts of leadership, scholarship and true pastorate. This is his first adequate pastorate, but he brings to it an equipment of experience which few young men possess. The Winfield Church numbers 450 in membership, with a new and well appointed house of worship costing over \$30,000. It takes no prophet to predict that the student life of the two colleges there will feel the impress of his personality and his message in a very vital fashion, while the church will take on new life, especially in its Sunday-school department, through his leadership. Mr. Gentry begins his new work at once.

Foreign Society News

Last week the Foreign Society received two gifts on the Annuity Plan. One donor had made several gifts on this plan before.

A friend sends \$1,200 as a personal gift for the support of a missionary for two years. Many thanks.

The Foreign Society lost a good friend in the death of E. L. Frazier, Indianapolis, Ind. He was a Life Member of this Society for many years. He stood by the work faithfully. He was a true gospel preacher and delighted in seeing the Word sounded out to every creature.

Herbert Smith reports 112 baptisms at Lotumbe, Congo, Africa. Twelve of those baptized walked a distance of 200 miles. They were seven days on the journey. He says the church will not begin to hold the crowds that are coming. One hundred baptisms are also reported at Bolenge and seven at Longa.

Mrs. L. F. Jaggard, Monieka, Africa, writes, "Tuesday night, August 15, 1912, in the little two-room mud cot, the first home of the missionaries at Monieka, twenty-two couples were united in Christian marriage by the missionaries.

G. E. Miller, Mungeli, India, reports three baptisms at Barela and four in Bhulan.

"Miss Gretchen Garst is with us and we are very happy together. She is the one needed for this Akita kindergarten, we all feel sure."—Rose T. Armbruster, Akita, Japan.

Dr. C. L. Pickett, Laoag, P. I., reports 1,439 patients treated during the month of September. His receipts for the month amounted to \$251.83. He reports twelve additions to the church. The interest in the Sunday-school is good. The work is in a most prosperous condition and he is encouraged.

Miss Rose T. Armbruster says: "A young woman school teacher was baptized last Sunday. A young man is preparing for baptism in November. Fourteen women and girls and ten men and boys were present at prayer-meeting last week. The Methodists and Presbyterians and Disciples in Akita have a union prayer-meeting the first week in each month. Next week the Bible woman and I start out for an evangelistic trip through the country district."

Miss Mary Kelly, who has just reached Nanking, China, on her return from her furlough in America, writes, "When I arrived at the South Gate I was greeted with the explosion of firecrackers and 'my little ones in Christ Jesus' awaiting me. Those whose cheeks were bathed with tears when I left, met me with shining countenances and praises to God on their lips for my safe return. Oh! the joy of being wanted so much! Their welcome was so cordial and the expressions of love so genuine that I felt as I had often felt before, that I am a member of a very large family who are trying to redeem His lost ones."

The ten leading states in their gifts for foreign missions last year were as follows: Ohio, \$64,516; Missouri, \$35,570; Kentucky, \$31,181; Illinois, \$28,454; California, \$28,173; Indiana, \$22,776; Iowa, \$17,854; New York, \$11,765; Pennsylvania, \$11,076; Virginia, \$10,694.

Last year the Foreign Society expended money on the foreign fields as follows: Japan, \$56,146; China, \$98,248; Tibet, \$8,061; India, \$56,927; Africa, \$31,324; China, \$98,248; Philippine Islands, \$41,143; Hawaii, \$132; Cuba, \$4,784; England, \$9,582; Scandinavia, \$5,114; Turkey, \$300.

Leslie Wolfe and Dr. W. N. Lemmon and J. B. Daugherty, missionaries at Maila, P. I., report twenty-eight baptisms during the month of September. Dr. Kline has reached the field and has baptized two. The tenth anniversary of the Filipino Christian Church was observed Oct. 11, 12, 13. The missionaries say that every session was crowded and enthusiastic.

F. M. RAINS, Secretary.

A Summer Home in Winter

Owing to the expected crowded condition of Eustis during the coming winter season there is a greater demand for good accommodations than can be secured. At the earnest solicitation of friends Mrs. W. T. Moore has consented to offer six large rooms at The Palms for the accommodation of Christian people. A northern lady, who is an expert caterer, has been secured to take full charge of the comforts of the guests, and enjoyable home living is assured. For particulars address The Palms, Eustis, Florida.

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Church Extension Notes

We are now well on the way toward the second million having over \$15,000 to begin with to date. The receipts for October were \$18,182.72 a gain of \$10,127.30 over October 1911. Let this year be a great year.

At our November meeting the following loans were promised: Altus, Okla., \$1,500; Keifer, Okla., \$300; Covington, Va., \$1,000; Campbell, Mo., \$2,000; Cohasset, Minn., \$500; Alliance, Nebr., \$1,500; Big Cabin, Okla., \$300; Edmond, Okla., \$500; Ashdown, Ark., \$1,200, 6 per cent; San Dimas, Calif., \$7,500; Asherton, Tex., \$300; Northcoast, Kan., \$400; Chewelah, Wash., \$600; Lebanon, Ore., \$2,500; Antioch, Okla., \$300; Baldwin, Ga., First Church, \$300.

In October and November the following loans were closed:

Tacoma, Wash., Lincoln Park Church, \$1,500; Oklahoma City, Okla., University Place Church, \$3,000; Gladstone, Ore., \$1,500; North Topeka, Kans., \$1,500; Vancouver, B. C., First Church, \$5,000; Lafayette, Ky., \$600; Shoals, Ind., \$3,000.

The month of November the corresponding secretary visited the state conventions of North and South Carolina, Georgia and Alabama. For the purpose of securing payments on delinquent loans he also visited Anderson, Columbia and Sumter, South Carolina; Dublin and Fitzgerald, Ga.; Greenville and Talladega, Ala.; Colte wah, Bristol and the colored church at Johnson City, Tenn., and Seventeenth St. Church at Nashville, Tenn. These church did well in the payment of their loans.

The associate secretary has been doing work in Missouri and Indiana.

The demands on Church Extension money continues to come in two to one that we can answer.

An annuity of \$1,000 was received from Indiana and \$200 from Missouri.

G. W. MUCKLEY,
JOHN H. BOOTH,
Secretaries.

Benevolent Association

John H. Wood, of Winder, Ga., has been called, and has accepted the work of superintendent of missions under joint support of the American Christian Missionary Society, the Georgia Christian Missionary Society, and the National Benevolent Association. One-half of his time will be given to the benevolent work. He will look after the association's work in all of the Southeastern states. Those who know think this a most fortunate arrangement. It is a step toward the right kind of unification.

The annual meeting of the Benevolent Association will be held in Union Avenue Church, St. Louis, on the evening of Dec. 10, 1912, at 8 o'clock. All life members are invited to be present.

C. V. LeCraw, the newly elected president of the Southern Christian Home, at Atlanta, has begun his work with enthusiasm. He has gathered about him a group of strong committee men and women.

F. W. Harlow, of Hebron, Ind., field man for the association in Iowa, has resigned.

We have in the neighborhood of 450 children in our six orphanages. Several of these homes are in debt. The winter is here. Their needs will increase. More children will knock at our doors for admittance. What shall our answer be? Shall we allow the children already committed to us to go hungry?

The association has under its care at the present time a large number of children that are defective in one way or another, and

hence are regarded as undesirable. Homes that swing open their doors with glad welcome to the child richly endowed with physical beauty are closed tight to the physically weak, the mentally slow, the little freckled face with fiery red hair and irregular features. Few are the homes that in the unselfish spirit of divine love willingly welcome into their loving protection the orphan with crooked eyes, a hunched back, or maimed in some one of the almost countless ways in which the race is afflicted. This class is in especial need of the tender, loving care that only a Christian home can give. If this is denied, the church must provide sheltering love in some other way. The Christian orphanage is the church's answer to the appeal of this most needy, deserving class. For instance, there is the case of Goldie. Her mother is dead and her father unable to care for her. She has no relatives who could or would provide for her. At some time in her life she was seriously burned, as a result of which she carries an ugly scar, deforming the lower part of her face. Notwithstanding the fact that she is bright and agreeable, this deformity prevents her from securing that love and affection which every child's heart craves. When she came to the home she said, "I want to be brought up like a Christian lady." We can think of no atmosphere in which that child would be more likely to grow into beautiful womanhood than that of a Christian home. It might be truly said of her that there is no one to love her but Christ and his church. JAS. H. MOHORTER.

Attention, Indiana Preachers

We want a correct list of Indiana preachers in the next Year Book. Please look over the list in last Year Book and if there are any mistakes write me at once. If there are any names that should not be listed or if any are omitted that should be listed let me have the information promptly. If any are improperly marked or classified please make the correction. If you have changed your address please give us the information. New preachers that are not listed and those who have recently moved into the state should give us the necessary information that their

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L. E. MURRAY, Cor. Secy.
416 Majestic Building, Indianapolis, Ind.

New York City Notes

Lenox Ave. Church has remodeled their church at a cost of about \$1,000 that has so completely changed the appearance that it looks like a new building. This congregation is being led by Z. T. Sweeney, and demonstrating the power of the old gospel to win hearers and hold them even in New York.

Flatbush Church is working early and late, making preparation for a new building. F. M. Gordon knows no defeat, and the church stands loyally by him. The much needed building will be soon realized.

When Leroy F. Carter entered upon his work at Borough Park Mission Church, Sept. 1, there was a Sunday-school of sixty-eight in attendance. During October there was an average attendance of 155.

Alexander Persionoff spent several days in the city on his return to Russia. On Sunday, November 10, he spoke at East Orange Church, at the morning service, to the delight of all, and in the evening preached at the Russian mission. Monday he was present at and addressed the meeting of our New York City ministers. JOSEPH KEEVIL, Brooklyn, N. Y. Supt. of City Missions.

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